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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Jarvis Street Pulpit

WHEN ALL CREATION SINGS.

A Sermon by the Pastor, Dr. T. T. Shields.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 12th, 1931.

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(Stenographically Reported.)

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

"Remember these, O Jacob and Israel, for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.

"Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel."—Isaiah 44: 20-23.

Prayer before the Sermon.

We draw near to Thee, O Lord, this evening, making mention of the righteousness of our Lord Jesus Christ. We cast ourselves afresh upon Thy mercy, remembering that Thou art of purer eyes than to behold evil, and that Thou canst not look upon iniquity. We hide ourselves beneath the wings of the cherubim overshadowing the mercy-seat. We present our prayers where the blood is sprinkled, and on the ground of the merit of Him Who is the Mediator of the new covenant in which Thou hast sworn to receive all who come unto Thee in His name, we confess, not only our waywardness, but our inherent sinfulness. All have sinned and come short of Thy glory. We know not what holiness is. We cannot, of ourselves, determine that which is righteous, because sin hath blinded our minds, and we are without a knowledge of conditions which obtain in Thy holy dwelling-place.

Therefore we pray that the Holy Spirit may minister to us this evening a knowledge of those things which our human reason cannot discover, and which we are prevented from understanding by our inherent depravity. We have been so far and so long away from home, all of us, in the far country, that we have forgotten the language which Thou didst create us to speak in the beginning. We have forgotten the divine idiom.

We know not what grace is until Thou dost disclose Thyself to us. We pray, O Lord, for admission to a realm of truth from which we are, by nature, excluded, and which the carnal mind cannot, of itself, apprehend. May the Holy Spirit Himself reveal to us even the deep things of God!

We beseech Thee, Lord, to deal with all who are in this congregation this evening. Speak to heart and conscience, and bring us everyone into the closest possible relationship to Thyself. Restore the backslider to fellowship with God. Bring in those who are dead in trespasses and in sin. May the life-call, the life-speaking word of the Lord Jesus be heard by many such, and may Thine own believing people

be led to rejoice with a joy unspeakable and full of glory as together we contemplate the marvellous works of Thy redeeming grace.

Bless, we pray Thee, those who are invisible to us, those in remote places who share this hour of worship with us. Be especially gracious, we beseech Thee, to those who are afflicted bodily,—in hospitals and sanatoria, or perhaps at home. We pray that some word of comfort may come to such this evening. Where it can be Thy will, grant to them physical healing and complete recovery to health and strength. Where it is Thy will that they should, by and by, and perhaps soon, change worlds and enter into that larger life to which belongs this beautiful city of which we have been singing, we pray that everything may be in readiness for their departure, that they may know that to leave this life is to be with Christ which is far better! Oh, let salvation come to many who are stretched on beds of pain to-night. May the Divine Physician heal the soul, and quicken into newness of life!

We pray for the careless hearer this evening, for some who hear as it would appear to them, by accident, having but little interest in religious matters, ordinarily turning their backs upon every mention of God. Yet Thou canst find them. We pray Thee so to do. Arrest those who are in the way of destruction, calling it the way of pleasure and prosperity, and turn their hearts toward Thyself. If there are any who are asking, Oh, that I knew where I might find Him, any who desire salvation, and long have sought it, may the way of life be made so simple and so plain this evening that everyone who hears, desiring salvation, may receive it.

Bless us now as we open Thy word. Lord, we confess our utter inability to understand, much less to interpret, the thoughts of God. May the Spirit of God, by Whose inspiration this Holy Book was written, direct our thought, reveal to us the hidden mysteries, and make known to us the wisdom of God in the cross of Christ! Bless us every one, and glorify Thyself, for Jesus Christ's sake, Amen.

Throughout this chapter God asserts His own incomparableness. "Is there a God beside me? Yea, there is no God. I know not any." And a picture is drawn of the idolater; the folly of putting anything in the place of God is exhibited; and it is implied that all who thus turn aside lay up for themselves a store of disappointment. All sin is a kind of idolatry: "Covetousness is idolatry", the New Testament says; and all sin leads to disappointment, bitter and deep.

In contrast to that path of deepening shadows and increasing bitterness, the chapter presents the growing brightness of the gracious life, leading to the realms of gladness and of glory, where—

"The whole creation joins in one
To bless the sacred name
Of Him who sits upon the throne,
And to adore the Lamb."

This evening, therefore, I shall speak to you of the *deceitfulness of sin*; the *enlightenment of grace*; and the *joy of salvation*.

I.

Let us weigh well this principle THAT SIN IS ESSENTIALLY DECEITFUL.

In the end of the day it is true of every sinner, "He feedeth on ashes." He is represented as choosing from among the trees of the forest, material upon which to show his skill. Highly skilled in the use of tools he carves for himself a figure according to the beauty of a man. With the same material he kindles a fire, and makes bread. With part he prepares his food, and with part he warms himself, and saith, "Aha, I am warm, I have seen the fire." But with "the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god."

The folly of it all is summed up in this, "He feedeth upon ashes." Even his god is of the same material, and is reduced to ashes at last. The great truth involved is, that the spirits of immortals are seeking to nourish their immortality on things which are reducible to ashes.

What are all sensual enjoyments, the gratification of any fleshly appetite, but feeding on ashes? And what are all sensuous delights, the pleasure of seeing, the enjoyment of hearing, the luxury of rest and ease, the finding of satisfaction anywhere—and I am not speaking of illegitimate things, but of the finding of satisfaction anywhere and anyhow on the purely natural or carnal plane? Upon what do we feed? To what do we look for our pleasure and satisfaction? All that occupies our thought, in the last analysis, may be reduced to ashes. All the pleasant things of life are but that.

Nor is it otherwise in the intellectual realm. This idolater puts intellect into his work. There is a rude and elemental art in his production—even the beauty of a man. But the utmost that he can do is to give new forms to that which is elementally only ashes.

We saw it on a large scale in the late Great War, when magnificent cathedrals and works of art of priceless value were everywhere turned into heaps of ashes. There was a day, not so very long since, when Germany looked with contempt upon the rest of the world, when she prided herself upon her superiority, upon her intellectual quality. But, after all, what did her scholarship—or all human scholarship—at last accomplish? What was the result of all human philosophies and sciences and the

last product of the human mind but simply to pile heaps of ashes?

Universal human experience is summed up in these four words, "He feedeth on ashes." In those things to which his life is given, how pleasant, and attractive, and promising, soever they be, there is no spiritual, vital, principle; there is no spiritual nutriment; there is no crumb of the bread of heaven mixed. These temporalities may be attractively wrapped, "pleasant to the eyes, and to be desired to make one wise," but they are only sweetened ashes; and the soul that is thus fed must perish in the using.

The cause of this is a deceived and deceitful heart. As in certain forms of delirium the diseased imagination inverts the natural order, so that the patient's best friends are regarded as enemies, and everything is falsely coloured, and its shape distorted, so it is of the very nature of sin to pervert the judgment, and becloud the understanding, to the utter confusion of all moral values.

A kind of moral delirium is an invariable accompaniment of the disease of sin; and, like some patients in insane asylums who would eat anything if allowed, the sinner in his madness "feedeth on ashes".

There is no difficulty in recognizing this moral blindness in certain cases which are the more manifest because of their physical accompaniments. The drunkard who spends his all on his cups is the only one who does not see that he is heading straight for the precipice. The same is true of any other form of sin which is committed against the body. The doctor knows it, his friends know it, everybody but the poor deluded victim of vice knows that he is preparing for himself, not even a dinner of herbs, but a meal of ashes.

But the forms of sin which are less gross are just as deadly. The appalling fact is that men do not know it. The awful truth is that many of you do not believe what I say. You insist that you are dressed in the height of fashion, on the way to a royal banquet; whereas the truth is you are clothed in filthy rags, feeding on an ash-heap: "A deceived heart hath turned him aside."

This leads me to explain the logical sequence of it all, *that no man can save himself.* He cannot find his way home. He is like a drunken man bereft of his senses, so far as knowledge of spiritual things is concerned: "He cannot deliver his soul, nor say, Is there not a lie in my right hand?"

The right hand here represents the utmost of human desire, of concentrated resolution, the strength of the whole life, and it is—what? Only a lie! He says he is righteous, and God says he is a sinner; he says he is revelling in luxury, and God says he feedeth on ashes; he says he is on the way to heaven, and God says he is going to hell: but he does not know there is a lie in his right hand! How therefore can he deliver his soul when he does not know he needs deliverance?

That is the picture God draws of the sinner: all his powers are engaged in the accumulation of ashes. Like the wild asses who "snuffed up the wind", he is feeding his soul upon nothing. With the lie in his right hand, he is committing soul-suicide.

II.

What a mercy, therefore, is involved in THE ENLIGHTENMENT OF GRACE!

The beginnings of grace in the soul are recognized in an enlightened understanding. Grace does not overbear,

or magnify any faculty of the mind. "If any man be in Christ he is a new creature"? Yes; but he is a new creation. And every faculty is a sharer in that new creation, and by the natural exercise of its function is called into co-operation with the Divine Spirit in the transformation of character and life. As the new-born child holds commercé with the vital air, and exercises its breathing function with a cry, so the newborn soul responds to its new atmosphere, the vital Spirit, and all the faculties of the soul fulfil weakly, but harmoniously, their proper functions in obedience to the new life.

Hence such a word as this: "Remember these, O Jacob." O sinner—you who hear me in this building, and the larger circle who hear me over the air—no word of mine can reach you to undeceive you, to awaken you from sin's illusionment. Your sleeping, sin-benumbed, faculties will never answer call of mine. But, O Spirit of God, come and help us! "Come from the four winds, O Breath, and breathe upon these slain that they may live"; "O earth, earth, earth, hear the word of the Lord"; "Awake, thou that sleepest and rise from the dead, and Christ shall give thee light"—"Remember these, O Jacob."

O man, at God's call, think. Ponder the path of thy feet; consider whither thou art going. It is not in vain, if God the Spirit will be pleased to make me His mouth-piece—I say, it is not in vain I call. Grace quickens the conscience, enlightens the understanding, informs and clarifies the judgment, purifies the affections, and enfranchises the will. And if thou dost discern these evidences of divine renewal within,—a growing distaste for all that is of the world, the lust of the flesh, the lust of the eyes, and the pride of life—it is an infallible sign of a spiritual awakening. The Lord thy God calls thee away from thy feeding on ashes: "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me." You are required to exercise your spiritual senses to discern good and evil; to see the folly and wickedness of sin; to turn from idols, to worship the true God.

And now I have a comfortable word for the soul which is keenly sensitive on account of sin. You see the evil of it all, but how to escape you know not. In the name of the Lord I will tell you. May He enable you to receive the truth!

Last Sunday evening I spoke to you upon a kindred text: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." There the figure was the blotting out of a record in a book: here the same word is used, but a different aspect of sin is represented. Sin is not represented as a record in a book, but as a cloud that obscures the face of the sun.

It is important, too, to notice how sin is here classified. The word, "transgression", represents sin in its positive aspect. It means trespass, rebellion, treachery, stepping across the line—literally, transgression, the betrayal of trust, and affection, and privilege. It speaks of antagonism toward all that is holy, both toward the law and the Law-giver. The word, "sin", is negative. It means missing the mark, failure to run the race, to attain to a standard, to fulfil the divine expectation. Here, then, the ten thousand failures, and shortcomings, and delinquencies, of life are gathered into a cloud; and the multitude of transgressions—ten thousand times ten thousand, like vapor particles, have overcast the sky as "a thick cloud".

What a picture of sin! It turns midday into midnight. It obscures the sun by day and the stars by night. It robs the lily of its beauty, the landscape of its splendour. It silences the music of the feathered singers of the forest and the field. And it is thus sin hides the face of God, and obscures the light of heaven, and mars the beauty of the earth. It wraps all the world in darkness and in the shadow of death. Verily, sin—your sin and mine—is as a thick cloud covering the face of the sky—a cloud of our making, like the fog of London, obscuring the light of day, so that a man knoweth not at what he stumblenth.

If that be sin, *who can dispel that darkness?* Who can dissipate the clouds? Who can deal with the thick clouds of your sin? "Canst thou lift thy voice to the clouds?" "It is high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea."

Do you not see that none but God can blot out sin? The clouds can never be dissipated from the earthward side: they must be dispelled from Heaven.

But ere they vanish for ever, my friends, grace has thrown the rainbow across the thick cloud; the glory of the Lord appeareth even in this cloud—

"Thus e'en thy murkiest storm-cloud
Is by His rainbow spanned,
Caught from the glory dwelling
In Immanuel's land."

Do you ask how this cloud is blotted out? Ah, it might have poured out vengeance on your head. But its lightnings were drawn by the Cross of Christ. It was emptied of its wrath by Calvary—

"The tempest's awful voice was heard,
O Christ, it woke 'gainst Thee!
Thy open bosom was my ward,
It braved the storm for me:
Thy form was scarred, Thy visage marred,
Now cloudless peace for me."

But there is a wonderful doctrine involved here. When the sun in all his might and glory looks upon the cloud, when the concentrated rays of the sun pour down upon that mass of dense vapor, its darkness is riven by the light; and its watery particles are evaporated. The cloud is dissipated, or "blotted out"; and there remains only the glorious sun in a cloudless sky. It is thus all the powers of Deity are concentrated upon your sin: His justice, His righteousness, His truth, His mercy, His love, His might, His holiness—or to sum up all attributes in one grand word—His grace poured its rays upon your sin and blotted it out from your sky!

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud thy sins: *return unto me; for I have redeemed thee.*" That is the logic of the gospel's appeal: not, "Return that thou mayest be redeemed", but, "Return because thou art redeemed." Oh, that is the difference between grace and works. Your sins, my radio hearers, are atoned for. Therefore, return.

When the prodigal returned, he found he was already forgiven. I have told you of Sinai to-night, which turneth everything to ashes. We have read of the far country where a prince would fain have fed on husks. But what is the alternative of husks and ashes? Who will give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness? It is

not Sinai with its ashes, nor the far country with its husks, which can constitute the great appeal: it is Calvary, with its voice of pardon; the Father's house, where there is a welcome, and bread enough and to spare. Oh, I beg of you to return. There is no reason to stay away. You are redeemed: come and claim your inheritance in Christ, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

III.

Ere I close I would say a few words about THE JOY OF SALVATION. But how can one speak of a "joy unspeakable and full of glory"? When the winter of our discontent is ended, when the day of darkness and of storm is over, when the sky is clear, and the heavens opened, and God "who commanded the light to shine out of darkness" shines in our hearts, "to give the light of the knowledge of the glory of God in the face of Jesus Christ", how shall we utter all our joy? When springtime comes to the soul, how shall we speak our gladness?--

"O day of God, thou bringest back
The singing of the birds,
With music for the hearts that lack,
More musical than words!

"Thou meltest now the frozen deep
Where dreaming love lay bound,
Thou wakest life in buds asleep,
And joy in skies that frowned.

"Not yet may almond-blossoms dare
A wintry world to bless;
Still do the trees their beauty wear
Of glorious nakedness:

"But clouds are riven with the light
Of old unclouded days,
And Love unfolds to longing sight
His sweet and silent ways."

"Sing, O ye heavens, for the Lord hath done it."

The heavens do sing, but they celebrate only the praises of the Lord. The heavens declare the glory of God. The stars in their courses fought against Sisera, but they will not publish his fame. The morning stars sang together at creation's birth, but they sang in praise of the Creator, not of the creature. It was not for Joshua, but for Jehovah, the sun and moon stood still. It was not for Ahaz, but for God, the shadow returned on the dial. And the wise men were never wiser than when they said of the heavenly guide, "We have seen *his* star." "*His* star"? Yes; all the stars are His—His ministers to do His pleasure; His choristers, to sing His everlasting praise.

But they are silent in view of all human achievements. They sing only when "the Lord hath done it". And when our sins are blotted out, "the Lord hath done it." When the prodigal turns from his husks to his Father's table; when his filthy rags are exchanged for the best robe; and the wastrel is shod, and has a ring on his hand, it is "the Lord who hath done it." And earth cannot contain the joy of that occasion. The heart of the redeemed must cry, "Sing, O ye heavens; for the Lord hath done it!"—

"Saints and angels joined in concert
Sing the praises of the Lamb,
While the blissful seats of heaven
Sweetly echo with His name:
Hallelujah!
Sinners here may do the same."

Even the lower orders of creation share the joy of a soul's conversion. I remember a most devoted Christian man, who, prior to his conversion, had been a very depraved and vicious character. He used to say that the first creature to know of his conversion was his dog, for when, on the night of the great change, the dog came to meet him on his return home, instead of a vicious kick the dog received a tender caress. The man insisted that his dog felt the change conversion had effected. The principle is true. A man's horse, and dog, and all creatures, have reason to shout when he is really and soundly converted.

"Break forth into singing, ye mountains." Let your lofty peaks catch the music of the skies; let your ribbed and rocky slopes, your mighty canyons, acclaim the mystery of grace; let your purling streams, your myriad wild, instructive voices accompany the song of angels in celebration of redeeming love. "Break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel." Let the wind that bloweth where it listeth play upon thee, and wake every murmuring pine, and every feathered melody, and every tremulous leaf, in praise of the Redeemer's name!

What does it mean, but that if all the universe could suddenly become animate and vocal, the joy of salvation would still be unspeakable and full of glory!

"Oh, for such love let rocks and hills
Their lasting silence break!
And all harmonious human tongues
The Saviour's praises speak!"

"For the Lord hath redeemed Jacob, and glorified himself in Israel." Grace has devised means to make the creature's good and the Creator's glory mutually to consist in each other. That is the stupendous, the transcendent wonder: Grace giveth beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

What shall we do with a salvation that is offered us without money and without price? a redemption that is of grace, and of grace alone? My radio hearers, let me plead with you this evening. We have all had ashes enough. There is nothing in it. They cannot nourish the soul. I beg of you to come home, to come back to God. You will find the Father's house fully prepared for your reception, the banquet ready, and the best robe offered for your adornment.

Have done with feeding upon ashes. Return unto the Lord, and to the home of cloudless skies. Get ready for the day when every creature that is in heaven, and on the earth, and under the earth, and such as are in them, shall be heard saying, "Blessing and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever"!

Let us pray: We thank Thee, O Lord, for a completed redemption. We thank Thee that the price has been fully paid, and that there remains nothing for us to do but to receive that which God hath done for us. May the word of Thy grace be made effectual in the lives of many, that they may pass from darkness into light! We ask it in the name of Jesus Christ our Lord, Amen.

**REPORT OF THE SPECIAL CONVENTION OF
THE UNION OF REGULAR BAPTIST
CHURCHES OF ONTARIO AND
QUEBEC.**

Held in Jarvis St. Baptist Church, Toronto,
June 16th to 18th, 1931.

(Reprinted from report authorized by the Executive
Board for the Churches of the Union.—Ed. G.W.)

TUESDAY, JUNE 16TH.

The special Convention of the Union of Regular Baptist Churches of Ontario and Quebec, called by the Executive Board of the Union, convened Tuesday afternoon, June 16th; Rev. C. J. Loney, President of the Convention, presided.

The first order of business was the appointment of scrutineers.

In behalf of the Executive Committee the recommendation relating to the Women's Missionary Society of Regular Baptists of Canada was moved by Dr. Shields, and seconded by Rev. Wm. Fraser, of Windsor. Rev. J. G. Connor, of Stratford, moved that Mrs. C. J. Holman, President of the Women's Missionary Society, be invited to address the Convention. The President ruled the motion out of order, inasmuch as he had explained at the opening of the Convention that only accredited delegates would be permitted voice or vote in the Convention.

A little later Rev. G. W. Allen made the same proposal in the form of an amendment. The President again ruled that Mr. Allen's amendment was out of order, on the ground that Mrs. Holman was not a delegate to the Convention. An appeal was taken from the ruling of the Chair, and a request for a ballot vote was made. The vote was accordingly taken by ballot.

CHAIR SUSTAINED BY MORE THAN THREE TO ONE.

Rev. C. H. Leggett, as Chairman of the scrutineers, reported the number of votes cast, one hundred and thirty-two: affirmative (supporting the Chair), one hundred; negative (opposing the Chair), thirty-two.

**DISCUSSION OF BOARD'S RECOMMENDATION
RE W.M.S.**

The discussion of the Board's recommendation then proceeded. Throughout the afternoon and evening the following brethren took part in the discussion. Revs. J. G. Connor, of Stratford; G. W. Allen, Toronto; J. B. Kennedy, Toronto; J. R. Davidson, Toronto; P. B. Loney, Toronto; A. Penman, Dalesville, Que.; R. Dodds, Hamilton; J. F. Holliday, Toronto; Wm. Fraser, Windsor, Ont.; James Hall, Ottawa, Ont.; A. J. Loveday, Boston, Ont.; James McGinlay, London, Ont.; C. L. Rumball, Toronto; W. N. Charlton, Chatham, Ont.; Alex. Thomson, Toronto; E. E. Hooper, Kenora, Ont.; W. E. Smalley, Wheatley, Ont.; Messrs. J. G. Hyde, Toronto; A. H. Cook, Toronto; A. J. Layzell, Toronto; Stanley Goldsworthy, Lachute, Que.; A. S. Whitcombe, Toronto; together with Mrs. W. E. Atkinson, Toronto; Mrs. E. C. Banks, Ottawa, Ont., and Mrs. John Dodds, Owen Sound.

**BOARD'S RECOMMENDATION CARRIES
NEARLY 4 TO 1.**

When the vote was taken, late in the evening, the scrutineers reported a total vote of one hundred and thirty,—one hundred and three for the resolution, and twenty-seven against. Thus the resolution carried by a vote of nearly four to one.

**RESOLUTION RE WOMEN'S MISSIONARY
SOCIETY, WHICH CARRIED BY A VOTE
OF 103 TO 27, OR NEARLY 4 TO 1.**

"As the Executive Board of the Union has taken the responsibility of calling this special session of the Union, it deems it a duty to set before the Convention its reasons for so doing; and at the same time to recommend for the Convention's adoption certain actions which the Executive believes would remedy the conditions by which the peace of the brotherhood has been disturbed.

"The Executive Board therefore makes the following statement and recommendation for the Convention's consideration and action.

I

"This Union was formed as a protest against Modernism in its theological and ecclesiastical expressions; on the one hand, to maintain a witness to the faith once for all delivered to the saints; and on the other hand, and equally, to maintain the independence and complete autonomy of each local church as representing the church polity of the New Testament.

II

"Nearly all the members of the Executive Board have had experience of women's missionary societies in the Baptist Convention of Ontario and Quebec, and not one of us ever had any difficulty on that score. The Women's Circles were an integral part of the church's life, subject to the church, and exercising the fullest freedom in cultivating and promoting the interests of missions among the women of the church. The Mission Circles had the same missionary objects as the churches to which they belonged; their money was raised for the support of the same work as was supported by the churches. The Women's Convention was largely for inspirational purposes, and was so related to the Mission Boards of the General Convention which was directly controlled by the churches, that the principle of the sovereignty of the local church was conserved. Until Modernism corrupted it, and its Boards were politically commandeered by McMaster University, and used by McMaster to enforce its will in the propagation of Modernistic principles, the organization of the Baptist Convention of Ontario and Quebec approximated the ideal. The Executive Board therefore puts itself on record, and asks this Convention to approve of the principle herein set out, to the effect, that it believes a mighty work can and ought to be done by the women of the churches as part of and subject to the church to which each belongs; but that any organization of women in the church should be subject to the church, and should have the same objectives for work within its own borders and in the spheres of Home and Foreign Missions as the church itself; and, further, the Executive believes that any organization of these local women's societies in the form of a Convention should be so related to the Convention of the churches as to form an integral and co-operative part of such Convention, so that all parts can work together harmoniously toward the achievement of a common purpose.

"And the Executive Board therefore asks the Convention to approve this statement of the value of women's work within the churches as part of the work of the church itself; and for the purpose of clearing away all misapprehensions to say, that the Executive Board correctly represents the sentiment of this Convention in the declaration that it is not now, and never has been, opposed to women's organizations in the church, provided they are subject to the church, and work in cooperation with the church.

III

"The Executive Board further asks the Convention to approve the following statement with respect to the organization known as the Women's Missionary Society of Regular Baptists of Canada:

"(a) First, that the Constitution of its local Auxiliaries, in that it admits to membership persons not members of the local church, and permits, constitutionally, no designation of local funds, but requires all such to be sent to the central treasury undesignated, by that very fact makes it an organization apart from and independent of the local church, and allows no spiritual liberty to the individual Auxiliary member—but makes the Auxiliary subject to extra-church direction and authority.

"(b) And, further, the Constitution of what is called 'the parent Society' provides for a hand-picked Board; admits to membership any woman who will sign the Statement of Faith, provided she is a member of what is called a Regular Baptist Church—in the old or any other Convention, and is therefore not representative of the women of the churches of this Union.

"(c) And still further: In practice the said Women's Missionary Society has shown a steadily diminishing support of the Mission objects of the Union, through the Board, in that it has used the money obtained almost exclusively from the churches of the Union to carry on work in fields for which the Union has accepted no responsibility; and has practically ceased to cooperate with the Board of the Union either at Home or in Liberia.

"(d) The Executive Board also states that all attempts to secure an understanding or to find a basis of cooperation between it and the Women's Board have completely failed.

"(e) The Board calls the Convention's attention to the provision contained in the Constitution of the Women's Society in Article XI.—"Articles 2, 3, 4, and 10, and the clauses in Article 5, setting forth the statement of faith, the purposes and principles of the Society, and the qualifications necessary to obtain and retain membership or office in this Society shall never be changed," and would point out that negotiation with the everlastingly unalterable is futile.

"(f) The Board asks the Convention also to recognize and acknowledge that the principles of the said Women's Missionary Society hereinbefore described, are contrary to the principles of New Testament church polity, and therefore opposed to the polity of Regular Baptist churches as historically practised.

"(g) The Board therefore submits that as the Union would be quick to renounce fellowship with any theo-

logical error, it ought not to countenance that which is ecclesiastically as anti-Biblical as it is anti-Baptist.

IV

"The Board therefore asks the Convention to approve its proposal that when the year's life of the present Tentative Constitution of the Convention shall have expired at the next annual Convention in October, the Board, if then in office, or otherwise its members as individuals, will submit an amendment proposing that no messenger from any church shall be seated in this Convention who is a member of the Women's Missionary Society of Regular Baptists of Canada."

WEDNESDAY MORNING, JUNE 17TH.

The Convention assembled again Wednesday morning, and after devotional exercises a recommendation respecting the F.B.Y.P.A., from the Executive Board of the Union, was, by the Board's request, moved by Dr. Shields, and seconded by Mr. George Greenway.

DISCUSSION OF RESOLUTION RE F.B.Y.P.A.

The resolution was discussed clause by clause. The following brethren took part in the discussion: Revs. Alex. Thomson, Toronto; H. S. Bennett, Hamilton; F. A. McNulty, Brantford; J. F. Holliday, Toronto; J. G. Connor, Stratford; G. W. Allen, Toronto; P. B. Loney, Toronto; Wm. Fraser, Windsor, Ont.; Jas. McGinlay, London; T. J. Mitchell, London; Thos. Summers, Hespeler; F. W. Dyson, Essex, Ont.; W. F. Mesley, Zorra, Ont.; A. J. Loveday, Boston, Ont.; J. H. Peer, Woodstock, Ont.; A. Penman, Dalesville, Que.; R. Dodds, Hamilton; Robt. Guthrie, Courtland, Ont.; Sydney Lawrance, Toronto; John Dodds, Owen Sound, Ont.; David Alexander, Toronto; C. L. Rumball, Toronto; T. L. White, Scotland, Ont.; James Hall, Ottawa; C. M. Carew, Fenelon Falls, Ont.; Messrs. A. S. Whitcombe, Toronto; W. C. Boadway, Toronto; W. J. Hutchinson, Toronto; Stanley Goldsworthy, Lachute, Que.; J. M. Coghill, Toronto; P. Carroll, Hespeler, Ont.; M. J. Fleischer, Toronto. As mover of the motion, Dr. Shields closed the debate in the early part of the evening session.

RESOLUTION CARRIES 5¼ TO 1.

Rev. C. H. Leggett reported a total vote of one hundred and twenty-five: one hundred and five for the motion, and twenty opposed; or five and a quarter to one.

RESOLUTION RE F.B.Y.P.A. WHICH CARRIED BY A VOTE OF 5¼ TO 1—105 FOR 20 AGAINST.

"The Executive Board begs to inform the Convention that another reason for calling this special Convention consists in the condition brought about by events leading up to the Woodstock Convention of the F.B.Y.P.A. and the conduct and constitution of the Convention itself.

I

"In this connection the Executive Board desires to make it clear that it conceives it to be exclusively the concern of each individual church to determine how it shall cultivate and train for service the young life of the church; and explicitly states its conviction that neither the Executive Board of the Union, nor the Convention of the Union, nor any other organization or individual, outside the local church, has any

right to meddle with the affairs of the church in this matter.

"We feel the Convention will agree with us in the view that each church should determine for itself what sort of young people's organization, if any, will most effectively serve in developing and training the young people of the church. This is especially and manifestly true of young people's organizations which exist chiefly to provide opportunity for the exercise of the gifts of the young people, and make no appeal to other churches or societies for funds to carry on mission work. Such societies are obviously local in the scope of their operation, and therefore are exclusively the concern of the church to which they belong.

II

"The Executive Board, to clear away misunderstanding, puts itself on record also as seeing no objection to the coming together of these local societies for inspirational purposes. The Board believes that both the local Young People's Society, and the F.B.Y.P.A., are on a different plane and belong to an entirely different category from the local Auxiliary of the Women's Missionary Society, and the Parent Society; in that the latter exist for missionary purposes, and derive their financial support for the same from churches of which they are not an integral part, and to which they are not subject.

III

"The reason for bringing the affairs of the F.B.Y.P.A. to the attention of this Convention inheres in the new situation which has arisen.

"The Constitution of the F.B.Y.P.A. never contemplated the holding of property; hence it makes no provision for the appointment of Trustees, and therefore does not and cannot define the responsibility of trustees holding property in the name of the F.B.Y.P.A.

"Any action on the part of officers of the F.B.Y.P.A. in the name of the Association involving the acquisition of property, must therefore be without constitutional warrant. Such officers have no authority constitutionally derived, either from the Association or from the local Society.

"The Executive Board is aware that the law is made for the transgressor, and assuming everybody to be selfless, and desirous only of promoting the general interest of the Association, no such constitutional provision would be necessary; but the fact that the Association has a constitution at all, added to the fact that we have not yet reached the millennial age, suggests the wisdom of surrounding such proceedings with proper constitutional safeguards.

IV

"In the organization of the Union we exercised every precaution in framing our constitution—testing it as a tentative instrument from year to year, in an endeavour to make it proof against the admission of anti- or non-evangelical principles; but it is vain to double-bolt and bar the front door, and barricade its approach with a formidable assembly of Regular Baptist barbed-wire, while leaving the back door open to the admission of persons or organizations having no sympathy with the Union or its work.

V

"The Woodstock Convention is an outstanding warning of the menace to Baptist principles and polity lurking in the present F.B.Y.P.A. constitution.

"Had that organization confined itself to its annual inspirational convention, the personnel and principles of its official body need not have given the churches serious concern. But when they undertake to purchase a permanent summer camp, and then circularize the young people of the churches, and urge their attendance at this camp—not addressing them as individuals but addressing them, and reaching them through the churches to which they belong, it becomes the responsibility of every church and Pastor to enquire what sort of influence will be exerted over the young people who attend the camp.

VI

"It is a matter of common knowledge that the leadership of the F.B.Y.P.A. last year was openly antagonistic to the interests of the Union, and the leadership of this year is preponderantly the same. To put the young people of the churches which are loyal to the Union and its work, under such influence, in the close contact of camp life, would probably be to have some of them return to their churches alienated from the work to which the churches have committed themselves.

VII

"It may be argued that the remedy lies in the Constitution of the F.B.Y.P.A., whereby the leadership may be changed. The constitutionality of the proceedings at Woodstock may be argued in another place.

"(1) The Executive Board contents itself in submitting to a regularly constituted Baptist assembly the following considerations:

"(a) The much-worn definition of what constitutes a Regular Baptist church contains the words "ordained elders," thus recognizing the Baptist practice of ordination, which is effected by a Council accepted by the church, but representative of several churches.

"(b) Churches are recognized by the same principle—by a council composed of delegates from many churches; which council examines the church's statement of faith; and the reason for its organization; and if satisfactory, the church is recognized, and the hand of fellowship given.

"(c) The question arises, Are we as Baptists to abandon these practices, the wisdom of which has been proved by the experience of years?

"(2) The Executive Board would call attention to the perils resulting from such abandonment.

"(a) Groups of immersionists, who are not Baptists, may join Baptist Churches. Finding themselves later out of harmony with Baptist practices, they may then withdraw, without letters, or other warrant than their own whims. They may then get together and call themselves a Baptist Church, and swarm into a Baptist Convention and take possession. Such proceedings must put an end to all church order, and would nullify the effect of all church discipline. Such loose

practice is opposed to New Testament ecclesiology, to Baptist practice, to all the lessons of history, and to common sense.

"(b) Yet the Executive Board respectfully submits that that is what occurred at Woodstock. Two groups of people calling themselves Baptist churches, which have not been recognized as such, were permitted to vote on a question affecting the control of the summer camp before mentioned.

"(c) A point of order respectfully raised was brushed aside by the Chair, and without motion an appeal was made by the Chair to this heterogeneous crowd to say whether they wanted to go on with an inspirational programme or have a debate. And this was asked when the next order of business had been announced by the Chair as being the appointment of the Nominating Committee to nominate officers for the year, at the only meeting of the year at which business could be transacted. It was at this juncture the point of order was raised, which the Chair refused to consider.

"(d) There remainder only one of three things for those who could not approve to do: (1) Remain in silence, and thus countenance whatever should be done; (2) protest against decisions thus lawlessly registered—which must have resulted only in an unseemly brawl; or (3) withdraw. Regular and orderly Baptists elected to withdraw.

"3. The Executive Board submits that such practices are intolerable to Baptists; and this Executive asks this Convention to declare that in its view:

"(a) The Woodstock Convention was irregularly constituted and conducted, and that its decisions should not be allowed to stand;

"(b) To request the Executive of the F.B.Y.P.A. to call another Convention, and to take the vote on all business there transacted over again—the voting privilege to be strictly limited to those who were constitutionally qualified to vote as of May 25th; and that the said Executive of the F.B.Y.P.A. be requested to give its answer not later than Wednesday evening of this Convention."

PRESIDENT OF F.B.Y.P.A. ASKED FOR AN ANSWER TO RESOLUTION.

Rev. J. F. Holliday was asked if he could give the Convention information as to what the F.B.Y.P.A. Executive would do in view of the resolution. Mr. Holliday replied that it was impossible to call a full meeting of the Advisory Council, as not all the members were present. In reply to a question, he said that probably four or five members were absent.

FURTHER RESOLUTION RE F.B.Y.P.A. CARRIES BY 103 TO 20— OVER 5 TO 1.

Dr. Shields then moved the following resolution respecting the F.B.Y.P.A.

"WHEREAS, the constitution of the F.B.Y.P.A. does not restrict its membership to members of Regular Baptist Churches affiliated with this Union:

"AND WHEREAS, at the Woodstock Convention of the F.B.Y.P.A., held May 25th, 1931, persons were permitted to vote who were not members of Regular Baptist Churches, and by their vote to negative the votes of members of churches affiliated with this Union, and that on a matter vitally affecting the life of the churches of this Union;

"AND WHEREAS, such irregularities as the Constitution of the F.B.Y.P.A. permits might easily nullify all the endeavours of the Union and the churches of the Union to maintain the purity of the faith and consistency of practice as held and practised by Regular Baptists;

"AND WHEREAS the present Executive of the F.B.Y.P.A. hold office by virtue of the irregular and unlawful vote herinbefore referred to;

"AND WHEREAS a sum of five thousand dollars left by will to the F.B.Y.P.A. is therefore unlawfully subject to the control of the said present Executive of the F.B.Y.P.A.;

"THEREFORE BE IT RESOLVED, that the Executive Board be instructed to submit an amendment to the Constitution of the Union, now tentative, at the next annual convention, providing that unless and until the F.B.Y.P.A. shall recede from its present irregular and unlawful position, and so conform to its own present constitution as to enable it honestly to hold funds lawfully belonging to a lawfully elected Executive of the F.B.Y.P.A.; and also shall so amend its Constitution as to avoid a recurrence of the recent unlawful actions at Woodstock, and the present unlawful Executive control of trust funds of the said F.B.Y.P.A., constitutionally restricting the management of all its affairs to members of properly recognized Regular Baptist churches, no persons having membership in, or any affiliation with, the said F.B.Y.P.A. shall be accorded voice or vote in this Convention."

RESOLUTION CARRIES OVER 5 TO 1.

The resolution was seconded by Mr. Geo. A. Greutzner, of Hespeler. It was discussed only by Rev. Geo. W. Allen. The scrutineers reported a vote of one hundred and twenty-three: one hundred and three for the motion, and twenty opposed. Again the motion carried by a fraction over five to one.

RESOLUTION RE EXECUTIVE BOARD OF THE UNION.

After this the following resolution was proposed by Rev. Alex. Thomson, and seconded by Rev. W. Gordon Brown, and discussed by Rev. C. M. Carew:

"WHEREAS in the establishment of any new work there are likely to be varying and disturbing elements;

"AND WHEREAS the association of this Union with Jarvis Street Baptist Church makes it impossible to deal with these without wide publicity;

"AND WHEREAS in the press the whole situation, and particularly in reference to the attitude of Dr. Shields, has been grossly misrepresented;

"THEREFORE BE IT RESOLVED, that this Convention regrets the said misrepresentations appearing in the press, and records its conviction that

the overwhelming, successive, votes of this Convention are evidence that the officers of this Union enjoy the full confidence of this body; and that the cause of any dissension within the Union is to be laid at the door of those who have acted in an unscriptural manner in setting the interests of extra-church organizations above those of the churches and this Union;

"AND BE IT FURTHER RESOLVED, that this Union recognizes its indebtedness to Dr. Shields and the other members of the Board of the Union for their manifold labours in behalf of the Union."

RESOLUTION CARRIES 90 TO 1.

When the vote was taken, Rev. C. H. Leggett reported a total vote of ninety-one: ninety for the resolution, and one opposed. (Members of the Executive Board did not vote on this motion.)

RESOLUTION NAMING NINE MINISTERS CARRIES 90 TO 12, OR 7½ TO 1.

Rev. F. W. Dyson, of Essex, then moved the following resolution, which was seconded by Rev. James Hall, of Ottawa, and discussed by Revs. Wm. Fraser, Jas. McGinlay, John Dodds, W. S. Whitcombe, J. G. Connor, G. W. Allen, A. J. Loveday; Messrs. P. Carroll, W. C. Boadway, and Stanley Goldsworthy.

"WHEREAS certain ministers of this Union have, for some time, disturbed the peace of the brotherhood, by their carping criticism and habit of fault-finding with the officers of the Union and the Union itself;

"AND WHEREAS it has not been shown that this implacable antagonism is justified by any moral or biblical principle involved;

"THEREFORE BE IT RESOLVED that this Convention express its determination that this condition of things shall cease, and it therefore names the following ministers as having forfeited the confidence of this Convention, and as being no longer entitled to enjoy its fellowship, and it therefore hereby informs them that henceforth their presence at any Convention gatherings of this Union, until such time as there is unmistakable evidence of a complete change of attitude toward the Union and its work, will be unwelcome.

"The foregoing resolution applies to the following named ministers: Rev. G. W. Allan, of Toronto; Rev. J. G. Connor, of Stratford; Rev. John Dodds, of Owen Sound; Rev. J. F. Holliday, of Toronto; Rev. Sydney Lawrance, of Toronto; Rev. H. W. Bower, of Hamilton; Rev. C. H. Leggett, of Toronto; Rev. J. F. Mesley, of Zorra, and Rev. J. H. Peer, Woodstock."

Rev. W. S. Whitcombe announced for the scrutineers that the total vote was one hundred and two: ninety for the resolution, and twelve opposed; or seven and a half to one.

On Wednesday night it was decided to hold only afternoon and evening sessions of the Convention on Thursday, to afford the delegates a rest.

THURSDAY AFTERNOON.

The Devotional service was led by Rev. Matthew Doherty, of Buckingham. Rev. T. J. Mitchell presided over the Ses-

sion. The following brethren spoke of their work: Rev. E. E. Hooper, of Kenora; Rev. Melchie Henry, of Medina; Rev. Wm. Fraser, of Windsor; Rev. A. J. Milligan, of Verdun; and Mr. H. C. Slade, of Timmins.

Mr. Hooper told a little of the history of the Tabernacle Baptist Church, Kenora, and of the stand they had taken, standing heart and soul with the Union. He also told of the opportunity for work among the Indians in the vicinity of Kenora and asked the prayers of the Convention for the North.

Rev. Melchie Henry, of Medina, related his experience as pastor of the Indian Church at Medina.

Mr. Fraser told of the progress in Windsor, of the growth in membership and the purchase of a church-home. He closed with the wish that the Convention might visit the Border Cities when the membership was a little larger, when they would be in a better position to entertain the delegates.

Rev. W. E. Atkinson spoke a few words in appreciation of the work done by each of these brethren.

Rev. Clifford J. Loney then introduced Rev. A. J. Milligan, a member of his own church and now Pastor of Emmanuel Church, Verdun. In speaking of the Verdun work, Mr. Milligan felt that he should be left out, as the credit was due to the people who had stood together against great odds since the formation of the church. A new building has been acquired and the work in Verdun is going steadily forward.

Mr. H. C. Slade spoke in appreciation of Dr. Shields' ministry, and said that the Timmins Church is one hundred per cent. with the Union.

During the afternoon an announcement was made regarding the passing of Dr. Gabriel R. Maguire, and the Secretary was instructed to send a message of sympathy to Mrs. Maguire.

An announcement was made re two mistakes in the press, and the meeting closed with the singing of "In Tenderness He Sought Me" and prayer by Rev. G. Creagh of Shedden.

THURSDAY EVENING.

Thursday evening the President, Rev. C. J. Loney, again presided. Brief addresses were delivered by Rev. and Mrs. Hancox and Miss Florence Stacey, missionaries-elect for Liberia; and by Mr. Geo. Pim, a fourth-year medical student of Toronto University, who hopes, on completion of his training, to go as a medical missionary to Liberia.

The service was concluded with an address by Dr. Shields on the sixth chapter of Nehemiah, who said that the best report of any Baptist Convention could always be found in the Bible itself, and that this chapter was a pre-written report of the events through which we had just passed.

PUBLISHED BY ORDER OF EXECUTIVE BOARD.

The foregoing report is published by order of the Executive Board for distribution among all the churches of the Union.

READ AND APPROVED BY THE EXECUTIVE COMMITTEE.

This report, as published, was read in proof form by the Executive Committee and unanimously approved.

Additional copies will be mailed to anyone writing the Secretary, Rev. W. E. Atkinson, 337 Jarvis St., Toronto 2.

The Union Baptist Witness

Is the Official Publication of the Union of Regular Baptist Churches of Ontario and Quebec. Send all communications to the Office Secretary, 337 Jarvis Street, Toronto 2, Canada.

REPORT OF SPECIAL CONVENTION.

A report of the Special Convention meetings of the Union of Regular Baptist Churches of Ontario and Quebec, held on June 16th to 18th, 1931, is now in pamphlet form and will be supplied to any who have not already received a copy. Please address requests to Rev. W. E. Atkinson, 337 Jarvis St., Toronto. As the supply is rather limited, only such copies as can be used to good advantage should be requested.

OPEN-AIR MEETINGS.

No doubt many churches of the Union outside of Toronto are making the most of the opportunity which offers itself from the standpoint of open-air meetings for the spreading of the Gospel and bringing sinners to a realization of their need. Reports of such meetings and of the blessing which the Lord is given, through them will be gladly given in the "Union Baptist Witness" pages. Send them in. In the meantime, we are happy to report that the Annette Street Gospel Car with its faithful band of workers is visiting many of the outlying districts, and it has been their joy to see several conversions and restorations following the preaching of the Word.

The Rummymede Road Church is holding open-air meetings in co-operation with Ebenezer Church, Islington. The workers are encouraged by the hearing they are receiving. The meetings are held in the centre of the town of Islington each Sunday evening, weather permitting, directly after the regular church services.

At Queen Street East and Waverley Road, the Waverley Road Church, Toronto, is also carrying on a campaign for souls through the means of the open-air meeting, while the Young People of Jarvis Street Church are, as usual, holding meetings in various parts of the city.

Pray very definitely for this open-air work and those who have charge of it.

ANNETTE ST. YOUNG PEOPLE.

Rev. Alex Thomson of the Mount Pleasant Road Baptist Church, Toronto, was the special speaker at the July 13th meeting of the Young People's Society of the Annette St. Baptist Church. The young people there are under splendid, consecrated leadership and such a meeting as was held on Monday evening was a sample of the good things provided. The report of the meeting was to the effect that Mr. Thomson's message was timely, instructive and convincing and would not soon be forgotten by the goodly number present.

ORANGEVILLE.

While other churches in the district are suffering much from depleted numbers during the vacation period, the

Orangeville Baptist Church is rejoicing in splendidly attended meetings. Last Sunday evening the Pastor, Rev. A. C. Whitcombe, had the privilege of baptizing three believers, two young men and a young woman.

WORTLEY RD., LONDON.

Sunday was a good day at the Wortley Road Church. It was a day of spiritual uplift and soul refreshing. Forceful messages were preached morning and evening by the Pastor, Rev. T. J. Mitchell and at the evening service three followed the Lord in Baptism.

COURTRIGHT.

The following communication has been received from the Clerk of the Courtright Regular Baptist Church:

"After hearing reports of delegates to the special Convention held in Toronto, the following resolution was adopted:—I beg to move that the Courtright Baptist Church do now declare its hearty co-operation with the Union in the decisions at which it arrived at the special Convention held in Jarvis Street Church on the 16th, 17th and 18th of June, 1931, and that this resolution be forwarded to the Secretary of the Union, Brother W. E. Atkinson, 337 Jarvis Street, Toronto."

JAMAICA, B.W.I.

From the Rev. O. T. Johnston comes the report that eleven believers followed the Lord in baptism on Sunday, June 28th, and on that same Sunday two backsliders were restored. The church was filled and the audience attentive. Continue to pray for Mr. Johnston and the other missionaries in whom we are deeply interested as they labor in that needy Island.

TWENTY-TWO HANDS RAISED.

When our Secretary, Rev. W. E. Atkinson, with the Rev. William Fraser, of Windsor, assisted in an Open Air meeting held in Cadillac Square, Windsor, on Friday last, twenty-two men raised their hands for prayer and three walked down to the Gospel Truck signifying their intention of receiving the Lord Jesus as Saviour. It was a great meeting. Mr. Atkinson spoke for twenty minutes on John 5: 24 and 25—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not, come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."

Mr. Fraser followed with a message from the book of Zechariah. It was indeed a stirring message and the Lord

touched souls as they listened. Rev. Robert Ingersoll, a faithful preacher of the Gospel, who says he is trying to undo some of the harm done by his infidel namesake, gave the invitation. About two hundred were attracted by the meeting and the response was one of the heartiest the workers had ever witnessed.

ESSEX.

Sunday, July 12th, was missionary Sunday at Essex and Rev. W. E. Atkinson brought the morning messages. He talked to the children at ten o'clock, illustrating his lecture with African curios. A missionary message was also delivered at the morning service to an appreciative congregation.

LONDON, CENTRAL.

It was a blessed day at Central, London, on Sunday last. Following the services four professed Christ as Saviour.

The church's picnic last year numbered three hundred, this year there were six hundred.

Rev. W. E. Atkinson who is always welcome at Central Church is supplying for the Pastor, Rev. James McGinlay, next Sunday and for several weeks while Mr. McGinlay is visiting his parents in Scotland, the pulpit will be served by Union Pastors.

The members of the Union churches and the many friends of Mr. McGinlay and his fiancée, Miss Vera Robinson, a member of Jarvis Street Baptist Church, Toronto, will be interested in the announcement that they are to be married next week and will sail shortly for the Old Country.

Mr. McGinlay's mother has been ill and it is to be at her bedside that Mr. McGinlay hastens to Scotland. *Union Baptist Witness* readers will join in prayer that Mrs. McGinlay may be restored to health, if through this the Lord may be glorified and it is His will.

COURTRIGHT.

A congregation numbering in the neighborhood of one hundred and twenty-five persons listened to the Rev. W. E. Atkinson give a missionary address in the Courtright Baptist Church on Monday night. Thirty members of the Wilkesport Church came to the meeting and much enjoyed the illustrated talk. Mr. G. F. Pim is supplying the churches for the summer months.

CHATHAM.

The missionary talk was also given at Chatham where Rev. W. N. Charlton is laboring so faithfully. Mr. Atkinson greatly enjoyed meeting the many friends in the Windsor district and his ministry was a blessing to all who heard.

Baptist Bible Union Lesson Leaf

Vol. No. 6.

No. 3.

REV. ALEX. THOMSON, EDITOR.

Lesson 31.

August 2, 1931

THIRD QUARTER.**THE ROCK IN THE WILDERNESS.**

Lesson Text: Exodus, chapter 17.

Golden Text: "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."—Exodus 17: 6.

DAILY BIBLE READINGS.

Monday: Deut. 8: 11-20.

Tuesday: I Cor. 10: 1-11.

Wednesday: John 4: 7-14.

Thursday: Isaiah 55: 1-13.

Friday: John 7: 37-44.

Saturday: Matt. 27: 33-50.

I. THE ROCK OF HOREB, (vs. 1-7).

Resuming their journey the children of Israel reached Rephidim, "and there was no water for the people to drink", (v. 1). A wilderness journey is always beset with difficulties, and especially so when the company traversing it is a large one. If the members of the company are men, effort might be made to obviate some of those difficulties by an endeavour each day, or whenever possible, to reach some suitable camping-ground, but with women and children, and cattle in the company, such effort is almost, if not entirely precluded, thereby adding to the difficulties. Each camp, no doubt, was made at the most suitable spot, consonant with the distances travelled, but the supply of their needs was not always evident to the Israelites, as at Rephidim where there was no water. With God this was not a difficulty, but for Israel it was a test of faith. God is able for every circumstance and nothing is too great for Him.

The Israelites had had experience of the miraculous power of God, and ought calmly to have trusted Him for the supply of their need, but in their impatience they overlooked their past experience and committed again their offence of murmuring against Moses. It seems to be a characteristic of human nature to blame the leaders for any every trouble which may assail the mass of the people, whether the leaders be or be not to blame. This is an unreasonable attitude and does grave injustice to those in positions of responsibility. Sometimes they may be to blame, but careful thought should be given to the matter before responsibility is assigned. Moses was not to blame for the condition of Israel, he only did what God led him to do, therefore, as in the former instance, the people were murmuring against the Lord. Their unreasonable attitude is manifest in the words they utter, (v. 3), and in the cry of Moses unto God, "they be almost ready to stone me." (v. 4). Moses did not have an easy job, he received little or no thanks for his efforts and only the power of God sustained him under such trying circumstances.

The cry of Moses was answered by God in the direction given concerning the procuring of the water. Moses is instructed to take his rod and smite the rock in Horeb, and he is assured that, "there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." (vs. 5-7). The water therefore came from the smitten rock in accordance with the will of God, and in manifestation of His miraculous power. Typically it reminds us of Christ who is the spiritual rock, (I Cor. 10: 4), smitten to give life to the people. In this connection several things may be noted. The rock was smitten, foreshadowing the death of Christ. It was smitten in the wilderness, typical of the world. It was smitten by man in the carrying out of God's plan, directing attention to the source of all blessing, and the author of salvation. And such smiting was a necessity. In no other way at this time could the water be procured. And in no other way but through the death of our Lord Jesus Christ could salvation be made possible. We are saved, not through His life, or teaching, perfect though these are, but through His death, (I Peter 1: 18-20). May we ever remember this and emphasize it in teaching in these days, when men are overlooking, underestimating, and even dividing the virtue and value of our Lord's shed blood. In relation to the water, it is instructive to note, that, the rock was the only source of this life-giving fluid. It was pure in quality, abundant in quantity, continuous in its supply, easily procurable by the people, meant for whosoever will, and refreshing and satisfying in its effect. It was also necessary to life, and for the Israelites it meant, drink or perish. In reference to salvation these characteristics are quite plain.

II. THE FIGHT WITH AMALEK. (vs. 8-16).

After the miraculous supply of water, the Israelites were attacked in the rear (Deut. 25: 17, 18), by the Amalekites, (v. 8), a strong nation, descended from a grandson of Esau, (Gen. 36: 12). This was not a mere local skirmish, but evidently was the outcome of a deliberate intention to exterminate the people of God. That it had great significance is seen in the command of God in relation to the memorial (v. 14), wherein He states, "I will utterly put out the remembrance of Amalek from under heaven", and in connection with the altar, built by Moses, when he makes known the Lord's purpose to "have war with Amalek from generation to generation" (vs. 15, 16). It is significant also in the light of the fact that this was the commencement of the conflict of the heathen world with Israel. The Amalekites were the foremost of the heathen nations, (Num. 24:20), and therefore formidable foes; and inasmuch as future conflicts were to ensue with these and other nations, it was necessary to teach Israel the way of victory.

A miraculous manifestation of power was not promised Israel in this conflict with Amalek, but Divine power was to be exercised on behalf of the Lord's people through the channel of intercession. Moses directed Joshua to assume command of the army, while he, accompanied

by Aaron, and Hur, went up to the top of the hill. (vs. 9, 10). Arrived there, he raised his hands toward heaven, with the result that Israel prevailed in the conflict; but his hands were heavy and he let them down, and then Amalek prevailed. Realising the significance of the raised hands, Aaron and Hur seated Moses on a stone and stayed up his hands "until the going down of the sun" (vs. 11, 12). "And Joshua discomfited Amalek and his people with the edge of the sword" (v. 13). The victory was gained therefore through a combination and co-operation of faith and works. God was the source of victory, Moses manifested the spirit and posture of a suppliant and exhibited faith in God, Aaron and Hur aided in the work of intercession, and Joshua led the people in the fight with the enemy.

Typically the incident reminds us of the Christian warfare and the necessity in it of faith and works. In this respect note that victory depended on the raised hands, implying the necessity and prominent place of prayer in the work of God. Co-operation is also evident in the assistance given Moses by Aaron and Hur. They did not criticize him when his hands dropped through weakness; they immediately did what they could to help him. If there was more of this helpfulness on the part of Christians toward their God-given leaders there would be more victories to record. The same spirit is manifested by Joshua and the army, they loyally did their part in full co-operation with Moses. They all worked together sincerely and devotedly in carrying out the will of God. Explanation may be made of the Christian's foes, of the place of prayer in the warfare, and of the necessity of unity and co-operation in doing the will of God.

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